

C. V. Hunkle

THE LAY-MAN'S MAGAZINE.

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND—AND THY NEIGHBOUR AS THYSELF."

Number 38.] MARTINSBURGH, AUGUST 1, 1816. [Volume 1.

BIBLE SOCIETIES.

We have given an account of the *British and Foreign Bible Society*, we now proceed to the Continent of Europe

1. The *German Bible Society* was instituted at Nuremberg in 1804, but has since been transferred to Basle in Switzerland. It has issued 25,000 Bibles and 16,000 Testaments in the German, French, Romanese and Italian languages. It has several auxiliaries.

2 The *Bible Society at Berlin* was instituted in 1805. Its efforts have been principally directed to the printing of the Scriptures in the Bohemian and Polish Dialects. It has issued 8,000 Bohemian Bibles; 8,000 Polish Bibles, and 4,000 Polish Testaments.

There are Bible Committees in Königsberg, Francfort, Leipsic, Halle, Lubeck, Osnabruck, Swedish Pomerania, &c. actively engaged in distributing the Holy Scriptures in different parts of Germany.

3. The *Prussian Bible Society* instituted in 1814.

4. The *Potsdam Auxiliary Bible Society* instituted in 1814.

5. The *Bible Society at Stockholm* was instituted in 1809. This Society is the "*Evangelical Society*." The "*Evangelical Society*" has two objects, viz. the circulation of the Scriptures, and the distribution of Religious Tracts. By a fundamental rule of the Society, however, each object has its separate fund; and a distinct account is kept of its income and expenditure. This Society has been employed in printing the Scriptures in the Swedish and Laponese dialects. Eleven thousand Swedish Bibles, and

33,600 Swedish Testaments have been printed and distributed. Twenty-five hundred copies of the Laponese New Testament have been sent into Swedish Lapland at the public expense, for the suitable distribution of them by the Royal Chancery of Stockholm. The king of Sweden has expressed his satisfaction at these exertions in favour of the *Swedish Laplanders*.—The Emperor of Russia has issued a Proclamation authorising the importation of the Laponese New Testament into *Russian Lapland*. Measures have also been taken to distribute 1000 copies in *Danish Lapland*.

6. The *Swedish Bible Society* instituted in 1814.

7. The *Finnish Bible Society* was instituted at Abo in 1812. At the formation of the Society the Emperor of Russia made them a present of about 2,000 dollars, from his own purse; and the British and Foreign Bible Society have given them, in all, nearly 5,000 dollars. Five thousand Finnish Bibles and 5,000 Testaments have been already published from standing types. The printing was superintended by the Academy of Sciences at St. Petersburg. The importance of this establishment will be felt when it is known that more than 1,300,000 persons speak the Finnish language, and that no edition of either the Old or New Testament had been printed for the last 30 years; and that scarcely a single copy was to be purchased.

Auxiliary Bible Societies, and Bible Associations are about to be formed in every part of Finland.

8. The *Hungarian Bible Society* was established at Presburg in 1812.

9. The *Bible Society at Königsberg* was instituted in 1812, and has

published 3,000 Lithuanian Bibles.

10. The *Bible Society* at Zurich was instituted in 1812.

11 The *Wirtsmberg Bible Society* was formed at Stutgard in 1812. It has issued 10,000 German Bibles and 2,000 German Testaments.

12 The *Bible Society* at Halle was formed in 1812.

13. *Gothenburgh Bible Society*,

14. *Westeras Bible Society*,

15 *Gothland Bible Society*, In Sweden, in 1813.

16. The *Russian Bible Society* at St. Petersburg was instituted in 1813. Prince Galitzin, the Minister of Religion, is its President, and it is patronized by his Imperial Majesty, who presented it with the sum of 25,000 rubles (about 9,000 dollars) at its formation, and promised it an annual subscription of 10,000 rubles (about 3,500 dollars). Auxiliary Societies have been formed at Moscow, Dorpat, Mittau, Riga, Revel, Yrosslaff, Oesel, Woronege and Kamenetz-Podolsk. This Society and its auxiliaries, with the aid of 9,000 dollars from the British and Foreign Bible Society, have undertaken the printing of large editions of the Scriptures, in the 13 following languages and dialects, viz. The Valmuc, Armenian, Finnish, German, Polish, French, Selavonian, Dorpatian Esthonian, Revalian Esthonian, Lettonian, Persian, Georgian, and Samogitan. The city of St. Petersburg has been divided into districts, with the design of forming a *Bible Association* in each.

17. The *Bible Society of Chur*, in Switzerland, was instituted in 1813.

18. The *Scaffhausen Bible Society* was instituted in 1813.

19. The *Bible Institution of St. Gall*, instituted also in 1813.

20. The *Netherlands Bible Society* was instituted during the years 1814 and 1815 in 32 of the principal towns in the Netherlands. A plan has been adopted, and partly carried into execution for establishing within the city

of Amsterdam, and its environs, 32 *Bible Associations*.

During the year 1814, Bible Societies were established in Copenhagen; in Elberfeld for the Grand Duchy of Berg; in Hanover; in Saxony; at Erfurt; at Lubeck; at Hamburgh and Altona called the Hambro Altona Bible Society; at Dantzic; at Lausanna; and at Geneva. No accounts have yet reached us of the proceedings of these Societies.

IN ASIA.

Four Bible Societies have been established in the British dominions in Asia, as auxiliaries to the British and Foreign Bible Society, viz.

1. The *Calcutta Auxiliary Bible Society* instituted in 1811. It commenced its operations by the purchase of 800 Tamil New Testaments, 5,000 Portuguese Testaments, and 2,000 Portuguese Bibles; and contracted for the printing of 5,000 Testaments in the Cingalese, the Tamil, and Malayim dialects respectively. It has also undertaken a large edition of the Armenian Scriptures for the benefit of the numerous natives of Armenia and their descendants in India. The British and Foreign Bible Society have presented this Institution with Bibles, Testaments and Paper to the value of nearly 5,000 dollars.

2. The *Colombo Auxiliary Society*, (in Ceylon) was instituted in 1812. The object of the Society is to supply the island with the Scriptures in the Cingalese, Pali, and other dialects.—Supplies of the Holy Scriptures in the English, Dutch, and Portuguese languages have been placed at the disposal of this society by the British and Foreign Bible Society.

3. The *Bombay Auxiliary Society* was established in 1813, to promote the circulation of the scriptures, especially on the western side of the peninsula of India. It has been assisted by the grant of 1000 pounds (4444 dollars) from the British and

Foreign Bible Society, in aid of its funds.

IN AFRICA.

Two Auxiliaries to the British and Foreign Bible Society have been established in Africa, viz.

1. The Auxiliary Society for the isles of *Mauritius* and *Burbon*, was instituted at Mauritius in 1812. The Governor of the island is President.

2. The Auxiliary Bible Society at *St. Helena*, was instituted in 1814.— Its first contribution exceeded 700 dollars.

IN AMERICA.

There are 130 Bible Societies in the U. States, and two in the West Indies. A particular enumeration and account of these Societies must be reserved for a future number.

ON THE BURNING OF WOMEN IN INDIA.

The following account of the Burning of Women in India is from Ward's Account of the Hindoos, published at Serampore in 1811. Thousands of women in India perish every year, the victims of this horrid superstition. Surely, if an objection could be conceived to the propagation of Christianity in India, the perusal of this story must silence it.

It does not appear to be common for women to reveal their intention of being burnt with their husbands, whilst both parties are in health. A few, however, discover this to their husbands alone, and there may be circumstances in the family which may lead to expect such an event.— When the husband is ordered to be carried to the river side, there being no hopes of recovery, sometimes the wife then declares her resolution to

be burnt with him. In this case, she is treated with respect by her neighbours. When the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then paints the side of her feet red: then she bathes, and puts on new clothes. During these preparations the drum beats a certain sound, by which it is known that a widow is about to burn with the corpse of her husband. On hearing this all the village assembles. The son gets together things necessary for the ceremony. If there be no son, a relation does this; and if no relation, then the proprietor or head man of the village does it. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed. Upon these are laid in abundance, dry thorns, hemp, clarified butter, pitch, &c. so that the fire may burn more fiercely. The officiating Bramin goes to the widow, and causes her to repeat the formulas.— She prays, that, as long as fourteen Indrus reign, or as many years as there are hairs upon her head, she may abide in heaven with her husband. She prays further, that the heavenly dancers may wait on her and her husband as long as fourteen Indrus reign; and that, by this act of merit, all her father's, and husband's ancestors may ascend to heaven. She then takes off her ornaments and gives them to her friends, ties some red cotton on both wrists, puts new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and little shells. While this is going forward, the dead body is anointed with clarified butter, and bathed: incantations are repeated over it, and it is then dressed with new cloth. The son next takes a handful of boiled

rice, prepared for the purpose, and, repeating an incantation, offers it in the name of his deceased father.—Ropes and another piece of cloth are spread upon the wood, and the dead body tied upon the pile. The widow then walks round the funeral pile seven times, strewing parched rice and shells as she goes. A number of people try to catch the corn and shells as they fall, under the idea that these things will cure diseases. The widow having gone round seven times, ascends the pile, or rather throws herself down upon it by the side of the dead body. A few trifles belonging to women, as a box containing red paint, &c. are laid by her. The ropes are then drawn over the bodies, and they are tied together, and faggots put upon them. When this is done, the son, turning his head, puts fire to the head of his father, and at the same moment several persons light the pile at different sides. After lighting the pile, the women and relations set up a cry. Then with haste more thorns are thrown upon the pile, and too bamboo levers are brought over the whole to hold down the persons and the piles. Several men, generally Bramins, are employed in holding down these levers; and others are busy in throwing water upon them, that the holders may be able to bear the fire. While the fire is burning, more clarified butter and pitch is thrown into it; then more thorns, &c. till the whole be consumed. At the close, the persons who have been employed, take up a stick each and throw it on the remaining fire. The bones, &c. that may be left, are thrown into the Ganges. The place where the fire was kindled is plentifully washed with water; after which the son of the deceased makes two balls of boiled rice, and, repeating an incantation, offers them to, or in the name of his father and mother, and lays them on the spot where they

were burnt. After this, the persons who have been employed in burning the bodies, bathe; when each one, taking up water in his hands, three times repeats an incantation, in which are the names of the deceased. Then they each pour water three times upon the spot where the bodies have been burnt. The son puts over his loins, in coming up out of the water, a shred of new cloth, which he wears, if a Bramin, ten days. Some go home immediately after, others stay till evening; or, if the burning has been done in the evening, till next morning. Before they enter the house, they touch a piece of iron which has been made hot for the purpose, and also fire. This is done as a charm against evil spirits. If the bodies were burnt at a distance from the river side, one of the relations stays and watches at the place three days, lest some mendicant should come to the spot, and, in repeating incantations, should injure the persons burnt. It is the custom of these people to repeat incantations in places where bodies have been burnt.

At a meeting of a Convention of the Protestant Episcopal Church of the State of Virginia, held at the Monumental Church in the City of Richmond, on Tuesday the 21st of May, in the year of our Lord one thousand eight hundred and sixteen—

A sufficient number of members appearing to form a Convention, the Right Reverend Richard Channing Moore, D. D. Bishop of this Diocese, took the Chair as President of this Convention.

A Committee was appointed to examine the certificates of appointments of the Lay Deputies; which Committee, consisting of the Reverend John Dunn, the Rev. Andrew Syme,

Mr. Robert Randolph, and William Munford Secretary of the Convention, reported forthwith the following members, being present, to be duly appointed, conformably with the Canons of the Protestant Episcopal Church of Virginia, viz :

William A. Knox, for St. George's Parish, Fredericksburg.

John Hoof, for St. Paul's Church, Alexandria.

Thomas G. Allen, for Aquia Parish, Stafford County.

John Adams and Benjamin Watkins Leigh, for Henrico Parish.

William Mayo and Lewis Berkeley, for Frederick Parish.

Alexander Keech, for St. Mary's Parish, Caroline County.

John S. Ravenscroft and John Buford, for Cumberland Parish, Lunenburg County.

Carter Berkeley, for St. Martin's Parish in Hanover and Louisa Counties.

Richard Stuart and Townshend S. Dade, for St. Paul's Parish, King George County.

Hugh Nelson, for Frederickville Parish, Albemarle County.

Robt. Randolph, for Hamilton Parish, Fauquire County.

Benjamin Allen, jr. for St. Andrew's Parish, Jefferson County.

Samuel Slaughter, for St. Stephen's Church, Culpepper County.

Henry Lee, jr. for Washington Parish, in Westmoreland County.

David Patterson, for Manchester Parish, Chesterfield County.

Francis Adams, for Christ Church, Alexandria.

The following Clerical Deputies appeared, and took their seats in this Convention, viz :

The Rev. John Buchanan, D. D. Henrico Parish.

The Rev. Edward C. McGuire, St. George's Parish.

The Rev. Andrew Syme, Bristol Parish.

The Rev. William H. Wilmer, St. Paul's Church, Alexandria.

The Rev. William H. Hart, Church on Richmond Hill.

The Rev. William Meade, Frederick Parish.

The Rev. Charles Crawford, Lexington Parish. Amherst.

The Rev. John Philips, St. Martin's Parish.

The Rev. William Steel, Dettingen Parish, Prince William.

The Rev. Hugh C. Boggs, Berkeley Parish, Spottsylvania.

The Rev. George Lemon, Hamilton Parish, Fauquire.

The Rev. William Hawley, St. Stephen's Church, Culpepper.

The Rev. Oliver Norris, Christ Church, Alexandria.

The Rev. John Dunn, Shelburn Parish, Loudoun.

The Rev. Armistead Smith, Kingston Parish, Mathews.

The Rev. William King, Staunton Parish, Augusta.

Ordered, that the Reverend Hugh C. Boggs, the Reverend William H. Wilmer, the Reverend William Steel, Mr. John S. Ravenscroft, Mr. Richard Stuart, and Mr. William Mayo, be a Committee to take into consideration the state of the Church in the Diocese, and report thereupon to the Convention.

Ordered, that the Reverend John Dunn, the Reverend George Lemon, and Mr. Hugh Nelson be a Committee to examine the Parochial Reports.

Ordered, that the Reverend Wm. Hawley, Mr. Robert Randolph and Mr. Benjamin Watkins Leigh, be a Committee to examine the Treasurer's accounts.

Resolved, unanimously, That the thanks of this Convention be presented to the Reverend Oliver Norris for his Evangelical and Eloquent Discourse, on the duties of the Ministry, delivered this day in the Monumental Church.

And then the Convention adjourned to meet again, at the Capitol, in the Senate Chamber, at 9 o'clock, A. M. on to-morrow.

Wednesday, May 22nd, 1816.

The Convention met according to adjournment, and was opened with prayer by the Reverend George Lemon.

The following Lay Deputies produced certificates of their appointments, which, being read by the Secretary, were found conformable to the Canons of the Protestant Episcopal Church of Virginia; whereupon they took their seats in the Convention, viz:

Wright Southgate and William Sharp for Christ Church, Norfolk; John Thom for St. Mark's Parish, Culpepper; and Dr. James McClurg for the Monumental Church in the City of Richmond.

For reasons appearing to the Convention, Mr. Benjamin Blackford was also admitted to a seat as Lay Deputy for Beckford Parish. Mr. Elijah Fletcher, a Lay Deputy for Lexington Parish, Amherst County, also appeared and took his seat.

The standing Rules for regulating the proceedings of the Conventions of this Diocese were then read by the Secretary.

The Canons of the Protestant Episcopal Church in the United States of America, established by the General Convention, were also read, in obedience to the 11th standing Rule for regulating the proceedings of the Conventions of this Diocese.

The Journal of the proceedings of the Standing Committee of the Church of this State was laid before the Convention by the Reverend William H. Wilmer, and read by the Secretary.

The Rev. Hugh C. Boggs, from the Committee on the State of the Church, presented a Report in part, which was read as follows:

The Committee on the state of the Church, having considered the various subjects which suggested themselves, beg leave to recommend the following resolutions:

Whereas the 11th Canon limits the number of Vestry men to the number of eight, and as it appears desirable to some parishes that they should have the option of electing twelve; and whereas it is further deficient in the manner of providing for a case in which there is no surviving member of the Vestry to give notice for a new election; and whereas it is further so constructed as to make it necessary that a man must be both a pew-holder and contributor, instead of a pew-holder or a contributor, in order to be entitled to a vote for the Vestry;

Therefore, be it resolved, that the aforesaid Canon be altered and adapted to these views, when it will read in the following manner:

CANON XI.

On every Easter Monday, each Parish shall elect eight Vestry men: *but, where it is deemed expedient, the number may be increased to twelve.* Two weeks notice shall be given, of the meeting, by the Minister from the pulpit; or, if there be no Minister, by the Vestry; or, if there be no Vestry, by any two members who last possessed the power of Vestry-men; or, *if there be no surviving members of the Vestry, by three respectable members of the Church;* who shall cause advertisements of the meeting to be put up at such public places as will secure due notice of the meeting. And every pew-holder, or contributor to the support of the Church, shall be entitled to vote. Every Vestry-man shall, upon taking his seat, subscribe the following form:

"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all

things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

The Vestrymen thus elected, shall choose two Church Wardens, out of their own body, to discharge the duties appropriated to their office.

In cases where unavoidable circumstances prevent the election on Easter Monday, it shall take place on any time that may be deemed expedient by persons authorised to call the meeting, and in the manner aforesaid: and, until a new election, the former Vestry shall continue in office. The Minister shall be a member *ex officio*; and five members shall be required to constitute a quorum.

Resolved, that the 10th Canon be amended by inserting after the word "annually," in the second line, the following words, "or such sums as the deputies can procure."

The said Report was approved; and the said Resolutions, on questions severally put thereupon, were agreed to by the Convention.

The Reverend Edward C. McGuire laid before the Convention sundry Resolutions of the Vestry in the town of Fredericksburg, disapproving of the 6th and 7th Canons adopted by the last Convention; and, the same being read, he made a motion that the said 6th and 7th Canons be repealed; whereupon, on a motion made and seconded, the Convention resolved itself into a Committee of the whole House to take the said motion into consideration; Mr. Hugh Nelson in the Chair:—and, after some time spent therein, the President resumed the Chair, and Mr. Nelson reported, that the Committee of the whole Convention had, according to order, had under consideration the motion for repealing the 6th and 7th Canons, and agreed to a Resolution thereupon, which he delivered in at the Secretary's table,

where the same was read as follows:

Resolved, that the 6th and 7th Canons for the government of the Church of this Diocese, adopted by the last Convention, be repealed; and that the following Canon, which, in substance, was passed in May 1805, be revived and established in lieu thereof:—viz:—

Whereas the present state of the Protestant Episcopal Church in Virginia has experienced many and great inconveniences from the want of such regulations and provisions as the good and wholesome government of the said Church required, and from the non-performance of existing Canons: Now, in order that such inconveniences may be removed, so far as lieth in this Convention, and that the rules and Canons of the said Church, and also those of the General Convention may be strictly observed and enforced in all time to come; that all the members of the said Church, whether Clergymen or Laymen, may be excited to the most zealous and commendable exertions to further, by all justifiable means, the future prosperity of the Church;—

Be it ordained, that any Lay member of the Church, being a communicant thereof, conducting himself in a manner unworthy of a Christian, may and ought to be, admonished by the Minister and Vestry of the parish or congregation; and if such member persevere in such conduct, he shall be suspended or expelled by the Minister and Vestry; in which case he may appeal to the Ordinary, who shall have power to confirm or reject the sentence.

The said Resolution, being read a second time, was, on the question put thereupon, unanimously agreed to by the Convention.

On motion of Mr. Nelson,

Resolved, that when this Convention adjourns to-day, it will adjourn until to-morrow morning 10 o'clock;

and then the Convention adjourned accordingly.

Thursday, May 23d, 1816.

The Convention met according to adjournment, and was opened with prayer by the Reverend William Meade.

Mr: William Page, a Lay Deputy for Norborne Parish, Berkeley County, produced a certificate of appointment, which was read and approved; whereupon he took his seat in the Convention.

Sundry reports of the state of the several Parishes in this Diocese were received, and ordered to be referred to the Committee appointed to examine the Parochial reports.

The Reverend Hugh C Boggs, from the Committee on the state of the Church, presented a farther report, which was read as follows:

The Committee on the state of the Church beg leave further to recommend an alteration in the 12th Canon, by adding to it the words, "excepting in the case of Christ's Church in the Borough of Norfolk, which, being under peculiar circumstance, in relation to the number of Trustees, the time and manner of electing them and their Rector, may be permitted to conform to their own regulations in these particulars."

The said Report, being read a second time, was, on the question put thereupon, approved, and the amendment thereby proposed to the 12th Canon was agreed to by the Convention.

On motion, ordered, that the Committee on the subject of the parochial reports have leave to sit while the Convention is in session.

To be continued.

Bible Society.

A Bible Society has been established in Breslau in Silesia, which has excited much interest. The Prince of Burates, the chief of a peo-

ple inhabiting the frontiers of China, has written to Breslau, earnestly soliciting that his people might be supplied with Bibles in their own language. Large editions of the Scriptures were printing to be circulated in Moldavia and Wallachia, where there are a million and a half of Christians utterly destitute of the Word of God.

AN ELEGANT THOUGHT.

In a speech at the formation of a Methodist Missionary Society in Sheffield, (Eng.) the poet Montgomery has the following beautiful sentiment:

In the Bible Society (said he) all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the Missionary Work, though divided, they are not discordant; but, like the same colors, displayed and harmonized in the Rainbow, they form an arch of glory—ascending, on the one hand, from earth to heaven; and on the other, descending from heaven to earth—a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness with healing in his wings, breaking forth on all nations.

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PRINTED BY

JOHN ALBURTIS,
Martinsburgh, Virginia.